THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"FEAR NOT, LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."—*Luke xii, 32.*

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LIFE AND CHARACTER OF BRIGHAM YOUNG

[CONCLUDED FROM PAGE 485.]

True greatness consists in being equal to emergencies; rising higher and higher when most environed and beset with startling difficulties and overwhelming disasters. Cromwell, with his invincible Ironsides, was great in war because of his trust in the God of hosts and the justice of the principles for which he fought. Napoleon was great when conducting armies on the bloody battlefield against what he conceived to be the usurpations of monarchial dynasties; but was not great when he cast off Josephine, the wife of his youth, that he might form an alliance by marriage with a scion of the very system of monarchial despotism against which he had thrown the best lives of France by thousands, and to destroy which he had poured out in torrents the blood of her sons. Great was he when earnestly contending for what he honestly believed to be right, but when principles were sacrificed at the shrine of selfish ambition, and hypocrisy supplanted sincerity, he became despicable.

At the battle of Borodino his marvelous faculty of concentrating promptly, and at the opportune time, embattled hosts to break the lines of any enemy, had not yet forsaken him; he was still the child of destiny—war's fierce cyclone. The Russian lines entrenched behind their guns were decimated by the awful cannonading of the French, who for hours poured upon them shot and shell, until the heavens seemed ablaze, and the murky demons of hell appeared as if tearing out the very bowels of earth. Suddenly, as if by magic, the roar of artillery ceased all along the line, and an awful silence, as of universal death, for a moment reigned supreme; then followed a sound like the dropping of gentle rain on dry forest leaves. That seemingly harmless sound grew apace as it came thundering forward, increasing as the voice of the ocean wave, until breaking through the sulphurous smoke the irresistible cavalry charge shattered the Russian line as the hurricane sweeps the reed-shadowed marsh. Beneath the wheel lay the father, who died at his post, and beside him, near

the breech of the great gun, crouched the boy soldier, undergoing his first baptism of blood and fire. Around him gathered the great Napoleon and staff, one of the latter crying exultingly, "A great victory! a great victory!" "Yes," replied another, "but at what a cost! Half our army lies dead or maimed, we should fall back and recruit our broken regiments." Then Napoleon turned with a cold sneer upon his lips and said: "We turn not back, but date our next bulletin from Moscow. Gentlemen, an omelet cannot be made without the breaking of a few eggs." And the boy of the dead gunner heard it and knew that God was no longer with Napoleon, and that the star of the merciless must soon be hidden forever in the dark clouds of ruin and despair.

A little time since I incidentally spoke, in this building, of the heroic Grant, and mentioned him as victor in numerous battles, and referred to his indomitable perseverance and courage; how amid raging battle he coolly replaced torn regiments with fresh men from his reserves, and fought on unmoved, as if determined to win on that line, and expressed the idea that the greatest of all the great achievements of that iron-hearted soldier was at Appomattox, when white-winged mercy prompted a generous refusal of the surrender of Confederate horses and mules offered by General Robert E. Lee. "No," said Grant, "not a horse, not a mule, General; your people will need them for the spring plowing." In that simple expression, revealing the tender heart and magnanimous soul of U. S. Grant, is found the secret of his greatness, and, I believe, largely of his success as a hero soldier.

A little later one of the brethren referring to my remarks about Grant, drew, in eloquent language, a touching picture of Lee, the General of the lost cause, and showed his greatness, not alone in victory, but in defeat as well. In listening to the recital of how that mighty commander watched division after division, regiment after regiment melt away under terrific cross fires, and finally saw the hope of the Confederacy crushed on the bloody field of Gettysburg; and, while realizing that his heart was breaking, exclaimed, "We cannot always win battles." I confess that while I did not think Grant less great, I thought that Lee's greatness had been tested far beyond that of the other; and what after all is the evidence of greatness save that found in the test.

On this rule, where stands Brigham Young? Place him not my young friends, I beseech you, below the highest our great country has produced. No boast do we make that he killed, or gave command to kill hundreds and thousands of fellow beings. I am aware that the highest laurels are woven into garlands to crown the brow of war's blood-stained heroes; but where others conquered on the field of carnage, Brigham Young conquered in the field of justice and reason. When the vision of crimsoned walls and bespattered floors and the martyred prophet at Carthage was revealed to his mind, his first thought was, "Has Joseph taken the keys of the kingdom with him!" Joseph might die and the world still live; but Joseph dead, and the keys of the kingdom gone, the world and all things in it, he knew must perish sooner or later. Hence the far-reaching thought—a thought not prompted by individual or selfish, ambitious motives; for men like Brigham Young lose thought of self, and individuality becomes completely swallowed up in the work assigned them. Sidney Rigdon seeking, after the martyrdom of Joseph, the guardianship of the Church, was not thus swallowed up; hence the joy of a shepherdless, distracted people when they heard the voice of true inspiration, the voice of true greatness, uttering: "Attention, Israel." No duplicity, or fear, or doubt in those words, nor in any that flowed from his lips. In the finishing of the Nauvoo Temple, under the circumstances then surrounding the Saints, is there not evidence of infinite trust in God and of greatness.

Grant and Lee, Napoleon, Cæsar and Alexander, each, no doubt, understood how to plan campaigns and conduct retreats; but history affords no evidence that either or all com-

bined possessed wisdom sufficient to organize a destitute, despoiled people, and successfully lead them as did Brigham Young. General Lee's hopes were crushed when he witnessed his shattered forces broken at Gettysburg. But Brigham Young, driven with his people into a howling wilderness, did neither faint nor falter. Search the annals of war and conquest from the beginning, and learn that greatest courage and most lofty devotion are not exhibited on the battle field of carnage and death. But to lead a people destitute almost to the verge of starvation and nakedness requires greatness of the first magnitude. What Brigham Young accomplished in that respect has but one parallel in history, that of Moses leading ancient Israel out of Egyptian bondage. Witness what he did at Winter Quarters. With graves increasing around him, and making the last earthly resting place of those daily dying from exposure and want, Brigham Young constantly sought to distract the minds of the people from their miserable surroundings, by directing them from the woes of the present to the hopes of the future. Think of introducing the dance and encouraging the song under such sorrowful conditions. Think of his pleadings for the redress of the grievances of the people driven ruthlessly from their homes, and for answer, receive from the President a request for five hundred men from the camps of a homeless people, to secure the conquest of California, and to fight, if need be, in the war with Mexico.

Who shall say that tests like these are not such as try men's souls? Yet Brigham Young, with his masterly conceptions of the future, yielded the strength of the camps and devoted it willingly to the service of the country that had permitted his people to be robbed of every right dear to an American citizen, except the right to honorably die. One can readily believe that treatment of this kind would inevitably tend to make the recipients in turn harsh and cruel. On the narrow and bigoted soul it undoubtedly would have that effect. But not so with Brigham Young; quite to the contrary, as evidenced by the precept and practice of the humane doctrine—when he came in contact with aborigines—that "it was cheaper to feed than to fight Indians." Cheaper in the saving of property, cheaper in the saving of human life, both of the white and red man; cheaper every way and more in harmony with Christian sympathy and Divine law.

It is not necessary that I should dwell on the trials and tribulations attending the exodus of a numerous people. They are matters of record within the reach of all who wish to know the facts. There are many sad details connected with the unparalleled journey into the wilderness, over which it is better now to draw the veil of forgetfulness. It is more pleasing to reflect upon the glorious outcome and mighty achievement wrought by a merciful God through His servant Brigham Young. His greatness shines forth in conduct and leadership and colonization, and in the building of a mighty commonwealth in these mountain valleys; but vastly superior appears his marvelous management when coping with an invading army, backed by the determination of the mightiest nation on earth, bent on destruction to gratify public prejudice. In the supreme moment of danger the thought of making of this city a Moscow was born of emergency, but Brigham Young was its author. On all great occasions promptness and decision were characteristic of his organization; and let a question arise where it might, all Israel felt when it reached God's prophet leader it would find proper solution, and, when solved, would be endorsed by wisdom.

I have spoken of many things respecting the life and character of Brigham Young, known perhaps to all the people, but there are others, very numerous and of deep interest, of which I would like to say something, but am admonished that it would not be prudent at this time. As statesman, political and domestic economist, as colonizer, organizer and reformer, all the world may know him if they choose; but as prophet-leader and inspired, humble, devoted man of God, only those who have

known him personally, or through the revelations of the Lord, can understand the unmeasurable love in which the Saints held and still hold him.

Who that has experienced the wonderful powers of magnetism with which God endowed him, can ever forget its influence. Are there not thousands here to-day whose flesh seemed electrified and the very marrow to melt in their bones when listening to the word of the Lord as it came through him? To others he largely left the process of argumentative reasoning to establish truth. He boldly announced it, as fresh from the mint of heaven, and left his hearers to ascertain, if they wished, why it *was* truth.

Earnest, watchful and prayerful, none whom I have known seemed to have the faculty or inspiration of getting so near the Lord in prayer as could he. The graceful dignity of his personal presence was exceedingly captivating, and the sympathy almost constantly exercised toward the weak and ill seemed to win all hearts. Entering a house, at a glance he was able to comprehend the inmost springs operating the emotions of pain or pleasure. How quickly he could detect the signs of illness of body or mind. A hint, a word, a glance of the eye, and he knew it all. How many grateful hearts remember even now the soft, kind words—"Sister, you are not well; it has fallen to our lot to partake of your hospitality, but do not put yourself about; if you will only show us a little we can wait upon ourselves, without taxing you beyond your strength." How soothing, how comforting such kindly consideration and sympathy. Brigham Young read men more than books! God made man, man makes books! The innocent hearts of children he liked most to read, and how happy they were when in turn they could tender him their loving ovations, as he traveled among the people. And yet with all this tenderness—who that knew him does not feel that a refusal on his part to grant a request came often more acceptable than the assent of others, because realizing that the refusal must be founded in wisdom. The least coldness on the part of a friend would be detected by him in a moment, and the cause inquired into. If he was compelled to disappoint anyone, how kindly he could explain the reason for doing so! And yet, with all his tenderness, how terrible was his rebuke when moved upon by the Holy Ghost.

He was quick to recognize merit, and humbly paid homage to goodness wherever found. In the streets of London he reverently stood with head uncovered before the chapel dedicated to John Wesley. If the thought ever entered his heart to place the youth of Zion under a ban of suspicion, for a moment, I never heard of it. It has been said that a glance of his penetrating eye has checked the evil design in the murderer's heart, and caused the hand of the assassin to drop nerveless by his side, while his intended victim passed on with a smile.

Such in part was Brigham Young. Courageous, yet cautious—given great knowledge, yet having the wisdom to properly use it. The stamp of his genius work, his greatness and goodness, are everywhere apparent throughout Zion.

God made Brigham Young all he was and is. The key of his power was the Holy Priesthood, God-given and sacred. When he passed beyond the vail he did not take with him the keys of the kingdom. They are here, and will remain until death and hell and the grave are conquered, and the curtain intervening shall no longer hide the living from the dead.

SHIPWRECKS.

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To those of us who go down to the sea in ships—and they are a large number in Liverpool—the Wreck Register and Chart for the year ended the 30th of June, 1887, is dismal reading. For the matter of that, it is sad reading for anybody, whether they live inland or on the coast line. The figures in the return show an increase in the number of vessels which

met with accidents during the year from 3,596 to 4,224, whilst the number of lives lost at sea has increased from 396 to 645. The casualties reported are classified under the following heads—total loss, serious casualties, and minor casualties. Under each of these heads there is a considerable increase; those of total loss and serious casualty together giving a total of 1,582, or 292 more than in the year 1885-6, while the minor casualties increased from 2,306 to 2,642. Life was lost in 159 of the total losses, or in 43 more cases than in the previous year. A third of the increase in the number of vessels meeting with casualties is accounted for by the increase in the number of cases of vessels involved in collisions, of which there were no less than 1,423, as against 1,232 in the year 1885-6, and that, exclusive of collisions, the number of total losses rose from 310 to 338, the serious accidents from 651 to 818, and the minor casualties from 1,403 to 1,645. Of the 4,224 casualties, 3,851 fell to the share of British and colonial ships and steamers—foreign vessels meeting with accidents in 372 instances. With regard to the localities where casualties other than cases of collision occurred, it appears that the east coast of England furnished 732, the south coast 626, the west coast of England and Scotland and east coast of Ireland 1,006, north coast of Scotland 95, east coast of that country 133, and other parts 209, making a total of 2,801. At the same time, it is gratifying to know that the exertions of the crews of the lifeboats on the various stations on the British coast prevented the loss of life being very much greater than it was. In our own locality the crews of these lifeboats have from time to time done noble service, whilst many of their number occasionally, when fulfilling a heroic duty, have met with a watery grave. The disaster to the Southport lifeboat will long be remembered, and the accident which befell the New Brighton boat and its gallant occupants in their endeavor to rescue a shipwrecked crew is fresh in every one's memory. Such incidents as these ought to appeal to the general public for support for a great institution which, since 1824, has been instrumental in saving no fewer than 34,043 lives. In the second seaport—in many respects in fact the first seaport—in the kingdom, the work of the National Lifeboat Institution ought to be better supported by pecuniary aid than we have every reason to believe it is at the present time.—*Liverpool Post.*

A DEFENSE OF THE MORMON PEOPLE.

A SHORT time since the Collegiate and Polytechnic Institute of the city of Brooklyn closed for vacation. The commencement exercises were unique and, according to the report of them given in the columns of the *Eagle*, highly interesting. Besides the musical and other proceedings, a number of graduates had subjects assigned them to speak upon. They were well handled, and the young orators received enthusiastic applause as the reward of their intelligent treatment of the respective themes, among which were "The Negro in the United States," "Hernando Cortez," "Industrial Education," "Mr. Gladstone," "Poetry of the Future," "Stability of the Republic," "Congress and the Mormon Church."

Edgar Jackson was the youth who treated the subject named last. He had evidently given it intelligent consideration, the following being what he said:—

"During the last Congress a bill was passed providing for the disestablishment of the Mormon Church. All its assets in excess of $50,000 not used exclusively for religious purposes were to be delivered into the hands of a receiver, its affairs wound up, and its property was to escheat to the United States. Under the provisions of this bill the receiver obtained possession of farm lands, coal lands, gas stock, telegraph stock, droves of cattle, flocks of sheep and other property, worth in all about $900,000; and to-day the Mormon

Church is paying to the United States Government rent for the use of its former possessions. It is claimed that the Mormon Church is dangerous. But is it any more closely united, does it have greater weight in politics than the Church of Rome? Has it ever taken such a decided political stand as the Methodist Church took at its recent conference in New York, where the platform of the prohibition party was enthusiastically endorsed? The Mormon doctrine sanctioning polygamy has been the principal source of trouble. Congress very properly undertook to root out this practice, and Senator Edmunds' bill in 1882 met with satisfactory success. But Congress was not content to stop there. After enacting the most stringent laws against polygamy, it passed the confiscation bill, which can be regarded only as a direct attack upon a religious corporation. This measure is apiece with the treatment to which the Mormons have been subjected throughout their history. In 1844, officers of Illinois arrested two men and confined them in jail at Carthage. A mob collected, opened the doors of the jail, seized the prisoners and murdered them. People said then, and some still assert, that justice was meted out to Joseph Smith and his brother. But is lynch law likely to secure the justice which American citizens wish to see enforced? On the banks of the Mississippi the Mormons built a flourishing city. But the people of Illinois did not want such neighbors, and so for three days they bombarded Nauvoo. In the opening of winter, men, women, and children were driven from their homes, compelled to forsake their possessions and flee, they knew not whither. We glorify our persecuted Pilgrim Fathers, who planted amid the snows and rocks of a wilderness the seeds of free government and their chosen religion. Is their case essentially unlike that of the Mormons? Literally hunted from State to State they, too, resolved to found a home where they might enjoy religious freedom. Through an unknown desert, over the Rocky Mountains, encompassed by dangers, they pushed their way until they reached the Salt Lake basin. In subsequent years the persecutors of the Puritans did not withhold from the settlers of New England their due meed of praise; and all men who believe in the progress of the world, though condemning to the lowest inferno the Mormon creed, should laud the principle that guided both Puritan and Mormon in their wanderings. When Roger Williams preached religious freedom in Massachusetts they drove him from the colony, but they permitted him to enjoy his religious opinions in his new home. The Church of Utah was hounded from place to place till it found a refuge in the Western desert, and the descendants of the New England Puritans are not satisfied to allow it to rest even there. While a dollar remains to the Church of Mormons the carpet-bag politicians of Utah will clamor for it, and Congress in granting it will imagine that it is rooting out polygamy. The cause of the Mormon Church is the cause of every Church in the Territories. If the United States Government can confiscate the property of one religious corporation, what is to prevent it from doing the same to any other denomination at any time it shall please? When the profligate John Wilkes championed the liberty of the press and advocated parliamentary reform he became a hero. The Mormon Church of Utah represents today as sacred a principle as John Wilkes or Roger Williams ever stood for; and Congress in combatting this principle is not checking the influence of Mormonism—it is making war on the inalienable right of liberty of conscience."

A youth who would fearlesaly stand up in defense of an unjustly unpopular people and their rights, will develop into a man of no ordinary calibre. His clear exposition of the wrongs perpetuated by the national legislature, and of the rights of the people upon whom they have been inflicted indicates an incisive intellect and a comprehensive mind. His oration is *multum in parvo*. Long may he live to denounce wrong and champion the cause of the oppressed. We believe Mr. Jackson will be heard from in after years.—*Provo Inquirer.*

FACTS AND EVENTS.

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A waterspout destroyed the town of Chialpa, State of Guerrero, Mexico, at noon on July 15th.

City of Mexico, via Galveston, July 15.—Heavy rains have fallen here. A portion of the city is inundated.

The whole of the British Pacific fleet has sailed from Esquimault under secret orders for the scene of the recent seizure of the schooner Black Diamond.

Devastating forest fires were reported from Colorado during the last week in July. In one district alone—Glenwood Springs—ten square miles of forest were in a blaze.

The town of Kumamoto, on the island of Kiou Kiou, near Nagasaki, has been visited by an earthquake, which has caused great loss of life and destruction of property.

Jersey City, July 29.—A still exploded in Dodge and Olcott's chemical works this afternoon. A three-storey brick building, 100 feet by 25, was destroyed. The loss is estimated at $3,000,000.

A *Times* Vienna telegram of the 5th inst. says:—The arming of the third-class of Servian reserves is now accomplished, which means that 30,000 men have received fire-arms and ammunition. The distribution among the second-class of reserves has now begun.

A great battle between the British and Egyptian troops and the Arab dervishes, who set out for the invasion of Egypt, was fought at Toski on the 3rd inst. The loss of the dervishes was 1,500 killed, their force being practically annihilated. The loss on the other side was comparatively trifling.

Cincinnati, July 14.—The town of Princeton, in Butler County, Ohio, and about seven miles from Hamilton, was blown away by a terrific wind storm that swept through that section this afternoon. There were about thirty houses, including a saw mill and school house, in the place. All are gone. The storm was general throughout the section, and much damage is reported. No further particulars are yet obtainable, but it is believed that no lives are lost, although several people were injured.

The entire business section of the town of Spokane Falls has been destroyed by fire. Every, store, bank, hotel, and many residences, thirty-five blocks in all, were utterly consumed, whilst many others were greatly injured. The water supply failed, and the fire had to be allowed to burn itself out. The damage is calculated at fully $15,000,000. Thousands of people are in the greatest distress, their homes being consumed, and they have no place in which to take shelter. Many poor creatures are utterly ruined, and now have no fragment of property in the world.—*Liverpool Post*, Aug. 6.

From July 30th to August 3rd the skies were pouring down almost uninterrupted volumes of water in some portions of the United States. New Jersey, Connecticut, New York, Pennsylvania, and Virginia report railroad washouts or other flood casualties. On August 2nd, New York had the greatest rainfall ever recorded. New Jersey suffered worse than any other town, and most of its area was under water, but the railways generally escaped with little damage. An extraordinary rainstorm occurred at the last-named place and along the Lower Hudson river on the 31st of July. Great damage to property was done by the overflowing of small streams and rivers, but so far as was known on the following day, no lives were lost. At Plainfield, New Jersey, three dams gave way, and the entire town was flooded. Several large icehouses were destroyed, and some of the finest residences damaged. At Elizabeth, the storehouses and tenements along the river were flooded. There was great danger that the *debris* washed down the stream would accumulate against bridges and cause them to fall, but the fire department succeeded in preventing the disaster. In Ulster County, New York, early on the 31st of July, a tornado destroyed several houses, and three persons were caught under the falling timbers and badly hurt. Land slides and washouts occurred on nearly all the main railroads in New Jersey, and the movement of trains was stopped.—*Liverpool Post*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 12, 1889.

THE INSUFFIENCY OF BELIEF ALONE.

THERE is a very large class of professed Christians who maintain that if an individual does no more than simply believe in Christ, he shall be saved eternally in God's kingdom of glory. We do not purpose to disparage the value of belief or faith, for these principles occupy a very important position in the plan of human redemption; but it is the design to show that the doctrine which predicates salvation upon belief only is erroneous, and consequently dangerous.

St. Paul writes: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Gal. ii, 8). We take it for granted that those who hold that salvation is obtained by simple belief, mean by "belief" just what St. Paul does by "faith." Now, in addition to what the inspired servant of God states in the passage just quoted, he elsewhere informs us that faith is of no account to any one, unless it is exercised under certain conditions. He says:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" (1 Cor. xiii, 1—8).

This Scripture is of itself sufficient to demolish the erroneous doctrine we are considering. Faith or belief, according to the apostle, profits a man nothing unless it is exercised in conjunction with the principle of charity. He does not leave us to infer that we may, under certain circumstances, evade the truth of his proposition. He speaks of a faith strong enough to remove mountains, but even that, without charity, is counted for nought. Now, what is the charity here spoken of? Referring to this question, Dr. Adam Clarke says:

Before I proceed to the consideration of the different parts of this chapter, it may be necessary to examine whether the word *agapa* be best translated by charity or love. Wicliff, translating from the Vulgate, has the word charity; and him our authorized version follows. But *Coverdale*, *Matthews*, *Cranmer*, and the *Geneva Bible*, have love; which is adopted by recent translators and commentators in general; among whom the chief are Dodd, Pearce, Purser, Wakefield, and Wesley; all these strenuously contend that the word *charity*, which is now confined to *almsgiving*, is utterly improper; and that the word *love* alone expresses the apostle's sense (See Commentary).

The word charity as at present used expresses but little, if anything, more than the mere giving of alms, and hence this principle cannot be intended, for the apostle mentions that sort of charity in the third verse of the quotation already given. It follows, therefore, that if the simple giving of alms was signified by "charity," St. Paul has contradicted himself by saying that if a man has sufficient charity to lead him to give all his goods to feed the poor, and has not charity, it profiteth him nothing. Such senseless verbiage as this was never uttered by an inspired servant of God; and it is evident that "charity" must be substituted by some other word.

But so far as the purposes of this argument are concerned, it makes but little difference whether we define the charity spoken of by St. Paul, as almsgiving or as love, for one of these definitions we are bound to accept. Suppose we look at the matter from the first standpoint. Charity in that light is the giving of alms to the poor, general benevolence to the distressed, etc. Now, we ask any rational man or woman if the giving of food and clothing to the hungry, naked and distressed, is not *doing* something. Certainly it is. It is doing quite a good deal, and St. Paul says that unless we *do* this, our faith and belief are valueless.

But we are not through yet with this charity of which St. Paul speaks. He tells us that "it is kind." To be kind is to be disposed to do good to all mankind, and to make them happy by granting their requests, by supplying their wants, by administering to their necessities, and by relieving them in distress. To be kind is to live in peace and harmony with all our fellows. These things certainly require a *doing* on the part of him who is kind; and not only this, but before he can exercise this principle of kindness, the natural selfishness of human nature must be subdued to a great extent. These operations involve quite an extensive obedience to the laws of God. Again, "charity envieth not; charity vaunteth not itself, is not puffed up." Here, we further find that in order to make faith profitable to the saving of the soul, the principles of envy and pride must be eliminated from our hearts and characters. We dare say the individual who can accomplish these desirable results without having to fight against the temptation to be envious and proud, is not yet born. The struggle against temptation—the subjugation of evil within us involves a *doing*. Further, charity "doth not behave itself unseemly." All men during their waking moments behave either in a seemly or in an unseemly manner; but none of them can behave one way or the other without *doing* something. It is the actions of men that make their behavior. St. Paul says that the charity of which he was speaking conduces to right behavior, and a moment before informed us that without charity faith is of no account. *It follows, hence, that without right and proper beha-*

vior, faith is vain. What, then, becomes of the doctrine that if a person simply believes in Christ, he shall be saved? Can he be saved by an unprofitable and vain faith? Most assuredly, no. The individual who beguiles his own soul with the delusion that he can thus be saved, is willingly being taken captive by the powers of evil. The language of the apostle makes it very evident that we are saved by a faith which is associated with right conduct.

Let us now consider the matter from the position that the charity spoken of by the apostle means love. There is no necessity for us to spend any time haggling over the question whether the love to which reference is made embraces love to man, love to God, or both. The proposition that a person might have a saving faith in God without loving Him, is unworthy of consideration by professed Christians. We understand, therefore, that when the Apostle Paul says that love must accompany faith to make it acceptable to the Almighty, he has particular reference to the love of God and of Christ. Now, it is undeniable that love constrains us to endeavor to please the being or person whom we love. Servants who love their masters are very careful about carrying out all proper commands. Wives who love their husbands endeavor to execute the reasonable requests which may be preferred by the head of the family, and so on. This same principle holds good when applied in the case at hand. If an individual has any love for God, he will try to please Him. The greater the love, the greater will be the desire to do this. But we know of no way in which we can please God except by keeping His commandments. The Savior Himself proposed a test of our love for Him when He said: "*If ye love me* KEEP *my commandments.*" There is the principle expressed as plainly as language can do it. This is the only test that has ever been proposed. The Almighty is very practical in this matter. He shows us that love for Himself will cause us to manifest it by our actions—by keeping His commandments.

According to the conditions of Christ's test of our love, where there is no *doing* of the will of the Father, no keeping of His commandments, there is no love; where there is no love (or charity) we have it upon the authority of the Apostle Paul, that there is no acceptable faith or belief—that these principles are, indeed, counted as nothing. Now, if we are "saved by faith," and "faith works by love," and love works obedience, and obedience is the keeping of the commandments of God, how is it possible that belief alone can save anyone? Such a doctrine is not found in the Scripture.

Again, it is written as follows:—

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them *not*, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall thereof.

In these Scripture we find the Savior affirming that men enter the kingdom of heaven by *doing* the will of the Almighty. The difference which exists between doing and believing need not be pointed out. In order to make the impression upon the mind of the hearer or reader as vivid as possible, Christ follows up his first declaration by asserting that the floods should sweep away the house of the individual who did not found it upon obedience to the commandments of heaven; while the man whose building was founded upon the practical doing of God's will should not suffer loss. These teachings of the Savior are too plain to be misapprehended by anyone who desires to know the truth. When Christ was instructing His disciples respecting the necessity of obedience to the commandments of God, He used this expression- "Therefore, whosoever heareth these sayings of mine and doeth them," etc. Now, to what "sayings" did the Savior refer? Since the quotation just used is found in connection with Christ's sermon on the Mount, we readily understand that the "sayings" specially pointed out are those included in the sermon. What are some of the principles taught there? These, for instance:—

Think not I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall *do* and teach them, the same shall be called great in the kingdom of heaven" (Matt. v, 17—19).

No matter how much men may proclaim to the contrary, not one jot or tittle of that law shall be abrogated till the heavens and the earth themselves pass away. Christ comes out squarely, and says, not that faith or belief is sufficient for salvation, but that our state in the next world is determined by what we *do* in this life. He gives us to understand that if we keep His commandments we shall be great in the kingdom of heaven; if we do not, we shall be least there. This will be a position in which we very likely shall seem despicable even in our own sight.

There is, further, no instance of any individual, so far as the history of the Bible goes, who was ever saved or exalted in glory without doing something —without works of obedience. Beginning with Christ Himself, we presume no one will question His faith. But could He attain His high glory and exaltation without fulfilling the law? Certainly not. Does He not expressly state that for this very purpose He came forth? He was baptized in Jordan by John the Baptist for an example, and to "fulfill all righteousness." He won His highest glory by the *deeds* He performed. He carried His *doing* so far as to sacrifice His life. Nor could He have attained to the worship of mankind by faith only. He had faith, but He had works also, and these two together make Him what He is.

An angel was sent to Cornelius, who bade him go to Simon, who should tell him what they *ought to do* to be saved. The end of the conference between these two men resulted in the baptism of the former. If simple belief only is sufficient to secure salvation, how does it come about that men were anciently required to supplement their belief by works? We find also that Paul, after he had been converted from the errors of his ways in perse-

cuting the Saints, and had come to a knowledge of Christ as the true Messiah, having obtained belief, went forth and "was baptized." But there is no necessity for multiplying instances in which a performance of the law of the Gospel was required in addition to a belief in it or in Christ. As already remarked, there is not a single case on record in which works were not required as well as faith, provided, of course, that the individual had arrived at the age of accountability.

There are those who hold that the Scriptures speak of the justification of man by faith alone, and they cite in alleged proof of this position the fact that Abraham's faith was imputed unto him for righteousness. Some isolated passages may seem to bear out this principle; but otherwise the teachings of holy writ are very plain upon this point. Thus the angel of the Lord, speaking to Abraham himself on the occasion when he endured the greatest trial of his faith, says on behalf of the Lord: "And in thy seed shall all the nations of the earth be blessed; because thou hast *obeyed* my voice" (Gen. xxii, 18). St. James is also quite as definite. He writes:—

But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father *justified by works*, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also (James ii, 20—26).

The Latter-day Saints, in conformity with the principles which have been set forth in these Scriptures, teach obedience to the law of God. Faith, according to their doctrine, is the first principle of the Gospel; but this, to be of any saving benefit, must be supplemented by a genuine repentance, which consists primarily of a cessation from sin, to be followed with baptism by immersion for the remission of sins, and then the candidate is in a condition to have hands laid upon him for the reception of the Holy Ghost, and obedience to the law of God throughout is required after the covenant of baptism is made. These were the fundamental principles of the early Church of Christ, and they never have been abrogated, and never will be.

B.

District Meeting.—A District meeting of the Norwich Conference will be held at Gordon Hall, St. Bennett's Street, Norwich, August 18th. Meetings will commence at 10-30 a.m., and at 2-30 and 6-30 p.m.

Emigration Notice.—All who intend going with the British company, to sail on Aug. 31st, should send names and ages to this Office as soon as possible. The British company to follow that of Aug. 31st, and last one of the season, will sail on October 5th.

The Book of Mormon.—A large-print edition of the Book of Mormon has recently been published at the *Juvenile Instructor* Office, Salt Lake City, uniform in pages, references, etc., with the small-type editions. A book of this size has long been needed for use in meeting houses and families, also

for the benefit of all who find it difficult to read the smaller print. Orders may be sent to this Office for this valuable work, which will be filled at the following prices, post paid: full cloth, embossed, 7s. 6d.; full leather, embossed, 9s. 6d.; full leather, gilt, 12s. 6d.; full morroco, extra gilt, 15s.

CORRESPONDENCE.

North Scoresby, Australia,
June 17, 1887.

President George Teasdale.

Dear Brother,—Just 19 months and 3 days from the date of this letter I bade farewell to my family, brothers and sisters in my native town, American Fork, and commenced a journey of nearly 9,000 miles miles to this country. My overland and sea journey in company with Elders Lindsay and Joseph Jackson was pleasant, save an hour's sickness. The islands of the sea, clad in their green robes of verdure, presented scenes of grandeur beyond description. Three weeks from home brought us to New Zealand, where Brother Lindsay and I bade farewell to Elder Jackson. Four days' steaming westward took us to Sydney, Australia, a city of 350,000 inhabitants, and one, too, that is noted for its numerous places of pleasure resort, immorality and prostitution.

After delaying two days awaiting a transfer steamer, we embarked again and journeyed southward 540 miles to Melbourne, our passage being one of interest, as we witnessed great shoals of porpoises and eight or nine whales bounding in the sea. We also saw many rocky isles protruding above the waters, which presented dangers for seafaring men. We arrived safely at our destination December 18, 1887, at 6 p.m., and wended our way through the busy streets in search of President John L. Blyth; but our directions being indefinite we did not find him till the next evening. His abode was a small room in the upper storey of a hotel located in the heart of the city. By his request we remained with him a few days, and in the meantime learned that we were the only Latter-day Saints missionaries in Australia, and that the few Saints residing there were financially poor and much scattered. As the laws prohibit street or domain preaching, our labors were confined to tracting and bearing testimony from house to house. Accordingly I was appointed to labor alone for a time in the Scoresby, Fernbrook, and Mooralbark Districts. President Blyth having previously raised up a small branch in the former district, I, at the request of the Saints there, made my headquarters with them. From there my labors radiated 20 miles through forests and lonely hills. Brother Lindsay came to my assistance two weeks subsequently, and eight souls were soon received into the Church.

No sooner had this transpired than the adversary began to rage. Some threatened to scald us, set dogs on us, break our necks, etc. But, thank the Lord, no violence was done, and none were even frightened.

President Blyth having been released, started Zionward in March, 1888, and I was appointed to fill the vacancy, which I felt unqualified for; but I could not justly refuse, and I have done all in my weakness that I could do to advance the mission.

The climate being unsuitable for Brother Lindsay's condition, he was released, and appointed to labor in England, for which country he started on the 28th of April, 1888. Thus I was left alone. I called upon Brother Meyer, a local Elder, to travel with me one month. He willingly complied, his labors being much appreciated, and our experience together in the field will be one held long in remembrance by us, as our travels were attended with a few peculiar incidents. I then traveled alone till the latter part of June, when Elder A. Stewart came from New Zealand to labor with me. I found in him a very efficient help and a good companion. One incident happened in our experience while travelling to-

gether in Mooralbark that we will remember while time lasts.

I will relate briefly that we called upon a family whom I had visited several times previously, and thought the husband would get baptized. Having always received kind treatment from the family, we expected it this time; but to our surprise, while talking to the father about the Gospel, the old lady began to storm at us, while one of the daughters ran for the neighbor's sons, and the other paraded to and fro by the window on the outside, saying, "What do the false prophets in sheep's clothing want here?" etc. Presently one of the sons and the daughter came bolting in by the door, he making straightway for me, thinking Brother Stewart too big, I suppose, and said, "By G— I'll raise a mob if you don't leave here immediately." The father stepped between us and kept him at bay, and told him to go home and mind his business. He retired, and in the course of ten minutes Elder Stewart and I were impressed simultaneously to arise and leave. The night was very dark, few houses were in the locality, and forests covered the country for miles around. As we emerged a short distance from the house, following a narrow pathway leading to the road we heard a boisterous mob coming towards us. We then made our way through the timber in another direction. In our hurry to evade them we fell over several sticks and logs, and if we had injured ourselves I don't suppose we would have found it out till next morning. However, by the blessings of the Lord, we eluded them, and in answer to our prayers were led to a refuge about two miles distant. I met the old gentleman a short time afterwards, and he had turned perfectly cold in regard to receiving the truth.

In October we went to Sydney, and labored two months and aided a small company of Saints to embark for Zion. We also held several meetings and debates on the public domain, and distributed a good number of tracts. Our labors were opposed by apostates, Christians, infidels, and atheists, who hurled false charges against us and our people. But, thank the Lord, we always had an answer and evidence sufficient to refute their false accusations. While there Elders Bromley and Woolley arrived from Zion, which made our hearts rejoice. Since then 4 souls have embraced the Gospel in Sydney, and we have all returned to the Melbourne District, where Elder Woolley labored alone, while Brother Bromley labored, and is laboring yet, among his relatives in Mortlake. Elder Stewart and I visited a small branch of Saints 280 miles west of here, and in the meantime held a few meetings and disbursed some tracts by the way.

Since our return Elder Stewart has gone to Zion with a small company of Saints, and the labors of Elder Woolley and myself have been in the metropolis and suburban towns. The Lord having so ordered things, we can rent halls at quite reasonable rates, in which we have been holding meetings every Sunday evening for two months.

Though the Saints in this land are few, poor, and scattered wide, yet they are rich and and united in good works, casting in their mites to advance the mission; and their greatest ambition is to gather with Ephraim as soon as possible. The scattered condition of the Saints restricts us to holding family meetings and Sunday schools. We have also one conjoint-association meeting in the mission in which the young folks take great interest.

The Saints here all unite with me in sending profound love to the brethren and sisters in the British Isles. Ever laboring and praying for the victory of Zion, I remain your brother in the bonds of the Gospel,

STEPHEN DAVIS CHIPMAN.

UTAH NEWS.

(Summarized from Territorial Papers.)

Asphaltum sidewalks are being laid on some of the principal streets of Ogden

Bear Lake is to be raised ten feet by the building of a dam.

Crops through Bear Lake country are looking very well, and also along th Weber river.

A seven-year-old boy was drowned in Bear Lake "outlet" the first week in July, while bathing with several companions. He was one of the late immigrants from Scandinavia.

S. O. Crosby, Esq., writing from Panguitch, Garfield County, to the *Deseret News*, says that the crops in that county this year are looking fine, and that everything bids fair for an abundant harvest.

The woolen factory at Provo is now running on full time. The new engine does its work effectively and a great deal more quietly than did the little engine that was used to help out the water power.

The Franklin correspondent of the *Herald* writes that harvest is on in that section of the country. There is every indication that a big crop will be garnered, notwithstanding the fact that water has been short.

Under the Washington despatches to the Chicago *Tribune* of the 13th ult., appear the following:—Charles S. Varian, of Utah, to be Attorney of the United States for the Territory of Utah. Elias H. Parsons, of Utah, to be Marshal of the United States for the Territory of Utah.

On the 18th ult., Father James Burgon, of Union, Salt Lake County, departed this life at the ripe age of 96 years and 10 months. At the time of his death he was, so far as we know, the most aged resident of Utah. Last year (1888), on the occasion of the Old Folks' excursion, he was awarded the gold medal for being the oldest man on the ground. Father McFarlin, of West Weber, who is 95 years of age, was awarded that trophy this season, at Ogden, Father Burgon being too feeble at the time to accompany the party.

On Sunday afternoon, July 19th, Mrs. Rachel Nelson Terry, wife of James Terry, living at 91, Oak-street, Nineteenth Ward, was engaged preparing dinner for the family. The fire was not burning brisk enough to suit her purpose. Having heard that kerosene oil was occasionally used to render a fire more active, she poured a quantity into the stove. The consequence was inevitable; the flames shot up suddenly, caught the body of the oil, exploded the can, and threw burning liquid all over her person; instantly her clothing was one mass of fire. Her daughter Agnes, a little heroine of thirteen years, at the sacrifice of her own life, rushed to the rescue of her mother. As a result the skirts of the girl also caught fire, and she, too, was soon enveloped in the consuming element. . . . At the hospital Mrs. Terry told her husband that she had not long to live, but she was not afraid to die, and said her only anxiety was concerning him and the children. She lingered until fifteen minutes past five o'clock on the following morning, when she expired. The little girl soon joined her mother, as she expired at half-past seven—two hours and fifteen minutes after. Mrs. Terry and her six children had been in Utah a little less than six weeks, having arrived with the company which reached here in June. Her husband had preceeded her one year, during which period he had, by hard work, earned and saved enough money to send for his family. On the Monday morning he was wild with grief, which would occasionally break forth in a piteous moan and wringing of the hands. Mrs. Terry was a native of Scotland, and 38 years of age, having been born in that country in 1851. Many of the Elders who have been on missions to Great Britain were acquainted with her. During the year previous to her emigrating she kept the conference house in Mathieson-street, Glasgow.—*Deseret News.*